1:Murphy and Quain E-4,5 (1938) 1955
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421 437 524 [154] [527] significant that Aloari, probably the most aggressive person in the village, was often an organizer and always a main participant in the games. On the other hand, he never cooperated in group work.

This conventionalized form of exchange, which Quain called the trade game, had a strong functional role in Trumaí culture, but there are indications that it was of outside origin. One informant said that it was [177] a Bakairí custom, and Quain thought that the "game" might have been introduced by Bakairí traders bringing goods from the Indian post on the Paranatinga River.[1]

The Household

171 516 622 Among both the Waurá and the Kamayurá the extended family occupied its own house, and the head of the lineage was considered a sub-chief of the village.[2] Such unilocal, co-resident and extended family groupings, which were typical among tribes of the upper Xingú, were absent in the Trumaí village.

592 613 Consanguineally close male relatives usually formed co-resident units, but these nuclei of kinsmen were very small and did not constitute an entire household. Furthermore, they were related to each other through [591] male or female lines. Due to village patrilocality, there was a tendency for patrilineally related males to live together, but this did not result in [165] the establishment of a patrilineal lineage for several reasons. Among them the high death rate was very important.

592 594 Maibu's house illustrates the eclectic nature of the Trumaí household. Four nuclear families, totaling fourteen people, lived in it. Hanging their hammocks from one of the two center posts were Katauka, his son Kamkuti, his brother's son Autsuki, and another brother's son and his wife. At the opposite end of the house were Maibu and his wife, the wife's son by Maibu's deceased brother, Maibu's sister Ayenuke, Makurawa, a classificatory sister's son, and Makurawa's wife and their three children. Although everyone in the household was related, bonds were closer between those people who hung their hammocks from the same post.

589 592 182 Despite the fact that the household, as a unit, had no specific functions, it established the framework within which certain interpersonal dependencies were worked out. Bride-capture, intertribal warfare, divorce, and early death caused a significant proportion of the Trumaí to be temporarily or permanently without mates. This disadvantage was

[1] The trade game was possibly borrowed from the Bakairí, as its existence among this group has been reported by Oberg (1953, p. 72). However, craft specialization and trade on the upper Xingú predates the Indian post. Cf. von den Steinen 1897, pp. 196, 207. [177]

[2] De Lima (1950, p. 9.) reports this arrangement among the Waurá, and Oberg (1953, p. 45.) adds that the position of house chief tends to pass in the male line in the Kamayurá village.